

The Missionary Helper.

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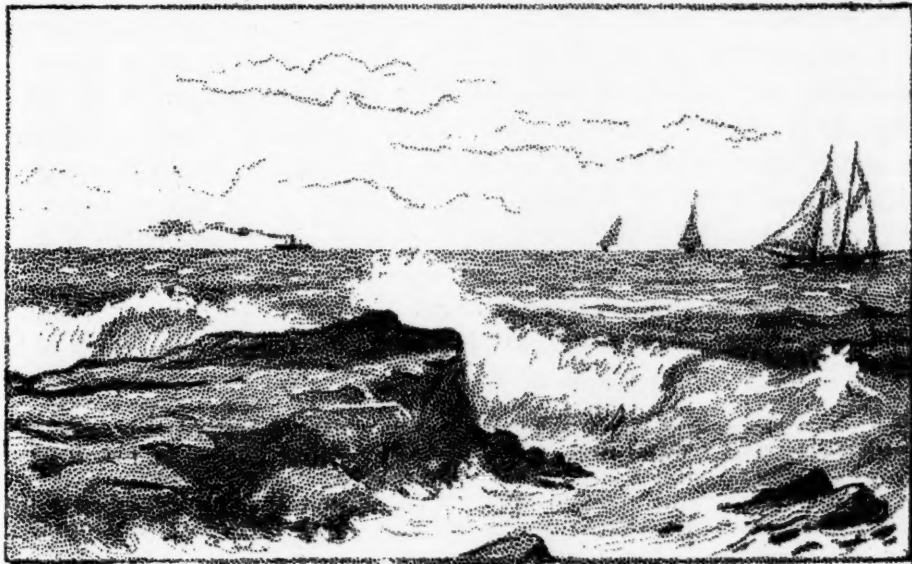
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXII.

AUGUST, 1899.

No. 8



"Like unto ships far off at sea,
Outward or homeward bound, are we. . . .
Ah! if our souls but poise and swing
Like the compass in its brazen ring,
Ever level and ever true
To the toil and the task we have to do,
We shall sail securely, and safely reach
The Fortunate Isles, on whose shining beach
The sights we see, and the sounds we hear,
Will be those of joy and not of fear."

FAR AND NEAR.

OCEAN PARK meetings open auspiciously. Temple, grove, and beach pulse with new life, of a kind that makes one better and richer—invested physical, mental, and spiritual capital for later days. Conventions come thickly this year. Pray for the wide inspirational influences and practical working results of all—Ocean Park and Keuka; Young People's Convention, Conference Board meetings, and Rally of the Woman's Missionary Society, at Hillsdale; our annual meeting in Portland, and the various local meetings that have so much to do with the intelligent action and continuous progress of any body of workers. . . . We look forward with keen interest to the Ecumenical Foreign Missionary Conference to be held in New York, in April, 1900, through which the whole world of Protestant Christian missions will speak as never before. Representatives of the various denominations are already at work on plans to be presented at that meeting for wider and more harmonious effort for the evangelization of the world. Among many other committees, one on the Systematic Study of Foreign Missions—of which your editor is a member—met June 21, at the rooms of the Woman's Baptist F. M. S., Tremont Temple, Boston. The subject under discussion was the systematic study of foreign missions and its adaptation to home use. It was voted that three specimen courses of study be arranged as follows: 1. The progress of Christianity from apostolic times. 2. The present condition of women in different countries, and mission work among them. 3. A course of study on India. . . . A history of the Free Baptist Woman's Missionary Society is being prepared by our president who is taking infinite pains to make it accurate, helpful, and interesting. It will be published in season for the Ecumenical Conference in April. . . . Your editor had the privilege of attending the quarterly meeting at So. Parsonsfield, Me., in June. It was fitting that the sand-map of Balasore, our first permanent station in India, should be presented in the town where the first F. B. Foreign Missionary Society was organized, and gratifying that it should be so heartily received. There were never better listeners among children than at So. Parsonsfield. It was an inspiration to look into their earnest, responsive, little faces. Great and good men and women, and helpful institutions, have grown in this vicinity, and we shall expectantly watch for more of them. . . . The active methods of the women of the N. H. Y. M. to meet their MISSIONARY HELPER apportionment are commendable. Let other states take notice. . . . Who will take advantage of the publisher's offer on fourth page of cover to extend the usefulness of our magazine and place it in homes where it has not yet entered as a friend? . . . Interesting and enthusiastic farewell meetings were given at Lewiston and Ocean Park in anticipation of the sailing of Rev. Lewis P. Clinton—Prince Somayou Zea Clayon—for Africa. May rich

blessings attend him and his work. HELPER readers will be glad of his promise to write further chapters of his own life-story for these pages. . . . Friendly greetings to Nova Scotia work and workers! . . . Vermont has adopted Miss Shirley Smith as its missionary. We warmly congratulate both mother and daughter. . . . An exceptionally interesting memorial meeting for Mrs. Dorcas Smith was held in June in her native town, East Williamstown, Vt. What more fitting tribute to her memory could be given by her friends far and near than gifts, in her name, to the Golden Memorial fund for the Widows' Home, the result of her efforts and prayers. . . . Some one has aptly said that there are many august personages in the W. M. S., as it chances that the birthdays of several well-known workers occur in this month. Good wishes for our treasurer are in order, who passes another milestone the 9th of August. She promises personal reminiscences of her long-time service, for an early number of the HELPER. . . . A delightful event in June was the celebration of the eightieth birthday of Mrs. I. D. Stewart, a name so familiar to F. B. workers. A large number of friends offered congratulations in person, at the home of her daughter, Prof. Frances Stewart Mosher, Hillsdale, Mich. A handsome chair was presented to Mrs. Stuart, Mrs. M. A. W. Bachelder making a little speech expressive of good will and appreciation of what Mrs. Stewart has been to the denomination, and is to Hillsdale friends and organizations. . . . Our workers are everywhere in the white-ribbon service for "God and home and every land." Miss Harriett P. Phillips is now the editor of the *White Ribbon for Asia*, the organ of the India W. C. T. U., and her sister, Mrs. Julia P. Burkholder, is president of the W. C. T. U. of Bengal. . . . It is a pleasure to be informed that several new song books are coming out which contain hymns written by our Mrs. Mary B. Wingate. . . . Only a few more shares are left in the salary of the children's missionary, Miss Emilie Barnes. Who will be the happy children to complete the list of the Roll of Honor? . . . It gives one great hopes for the future to read, "The Christian Endeavorer 'Tenth Legion' now numbers 14,700 members, who are giving not less than one-tenth of their incomes to God." At the great convention at Detroit, "Father Endeavorer" Clark made a stirring appeal to the young people (we all are young) to "go and grow." . . . Miss Lizzie Gaunce, supported by the women of New Brunswick, and now in charge of Sinclair Orphanage, writes to the *Intelligencer* of the quarterly meeting at Ujurda: "Sunday morning seven persons were baptized, and after the close of afternoon service were received into the church. All were born in Hinduism. During the meetings the marriage rite was performed. One of the Ujurda Christian young men was married to one of the girls from the Orphanage. was the first Christian wedding in Ujurda.

SOME OF OUR WELL-KNOWN WORKERS.

XII.

REV. PHEBE ELIZABETH MOODY.

BY M. AUGUSTA W. BACHELDER.

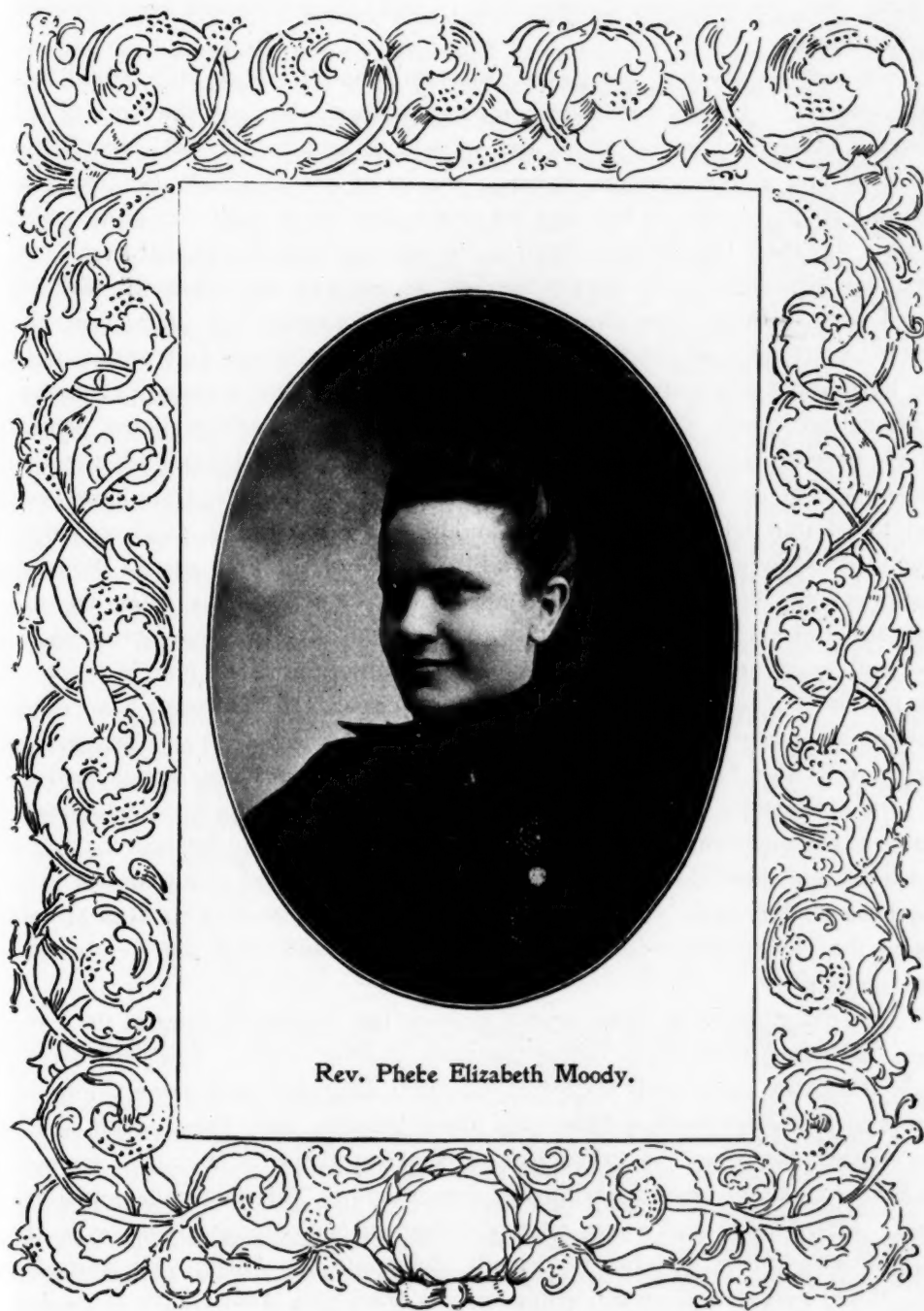
IN April, 1864, there came to a home in Adrian, Lenawe Co., Mich., a baby girl. The home was not one of affluence and luxury—this little girl would early learn lessons of economy and self-denial. Her father was a minister, and Free Baptist churches in Michigan were not as many or as prosperous then as they are now, and now we do not expect our pastors to get rich. But, if money was not abundant, this little girl still had the greatest blessing that can come as a birthright—Christian parents, correct teaching, and an inborn desire for a self-development that should make her a useful member of society and give to others the blessings of Christ's love. She was named Phebe Elizabeth, but is usually known by the home name, Lizzie.

She cannot tell when she became a Christian. From earliest remembrance she trusted God to care for her in danger, to help when needy, and loved him in all. She was baptized June 26, 1881, by Rev. C. B. Mills, received the hand of fellowship from her pastor, Rev. E. J. Howes, and became a member of the Free Baptist church at Fairfield, where her membership still remains. This church was organized by her uncle, and her father often preached there.

After a severe illness in her girlhood her school teacher brought to her the life of Fidelia Fiske. The teacher was a relative of this consecrated missionary and told many stories of interest about her. The book was read in the quiet of the sick-room, and the reader, thinking about it all, decided to work somewhere for her divine Master and the needy world; she hoped it might be in the foreign field. India has had her tenderest sympathy since those days, and had it been the Father's will she would have rejoiced to give service there.

The call to preach came in a quiet way. Thoughts of this had been in her heart, but she was too timid to listen. At a session of the quarterly meeting held at Fairfield she read an essay and that night her pastor, recognizing the promise of ministerial ability, said to her, "Neglect not the gift that is in thee." After this the family moved to Hillsdale, and Rev. J. R. Mowry, seeing the gift and also the timidity, made an appointment for her at his church without consulting her. Sometimes when tempted to give up the work this thought comes, "I did not go into the work of my own choice; I dare not take myself out of it by my own will."

Miss Moody graduated from Adrian High School, Latin Scientific Course, June 25, 1886. She graduated from the Theological Course of Hillsdale college



Rev. Phete Elizabeth Moody.

in June, 1895, receiving the degree of B. D. and taking excellent rank throughout her course.

She was ordained to the gospel ministry June 21, 1896, at Fairfield, her home church. She has not taken a regular pastorate because the work of the Woman's Missionary Society so far has seemed to be a louder call. She began this work first as agent for the woman's society of her own state, the first year spending about a month of her vacation visiting and organizing auxiliaries. The result of this short time demonstrated to the women of Michigan that such effort pays, and Miss Moody was kept in the field as much as was consistent with her school work. From June to December, 1895, following her graduation, she traveled 3850 miles, attended 155 meetings, wrote 250 letters and postal cards, and gave about fifty addresses. This included a trip to the General Conference at Winnebago where she was sent as delegate. But the women of the general society were beginning to realize that Michigan had a good thing, and, although some objected on the grounds of our own needs, on the whole we have been glad to let our light shine both east and west. From Jan. 1, 1896, to Jan. 1, 1899, Miss Moody has spent 351 days in the work of the Free Baptist Woman's Missionary Society, traveled 1500 miles, been in eight states, attended 340 meetings, and made hundreds of calls. Many local auxiliaries have been organized and some quarterly meeting societies. Subscriptions for the MISSIONARY HELPER have been obtained and literature circulated. One can read much between the lines of these bare facts. It would be well for us, sitting in our cozy, comfortable homes, to do so occasionally. The rides over rough roads in all sorts of weather, inevitable delays at lonely stations, constant meeting with strangers (although many prove to be most cordial friends), the nervous strain of conducting meetings—this roving life wearies body and mind and is lived only because duty calls. Mrs. Carrie Consolus, who has been with Miss Moody during the past winter, writes: "I never realized before what self-sacrifice this work implies."

God has entered the home several times to take to himself some of the loved ones. A little girl was taken before the birth of Miss Lizzie. This early sorrow made the father particularly tender of his other daughter. Since the family has moved to Hillsdale the dear father and three brothers have been called home. The mother, the subject of this sketch, and two brothers are left. The younger brother graduated from the theological department of Hillsdale college in June, 1899. Mrs. Moody is of a very retiring nature and not strong physically, so the world knows little of her, but her friends appreciate her worth. Mr. and Mrs. J. H. Wolfe were in college and seminary work with Miss Moody eight years, and often in her home. The following quotation is from them:

"Miss Moody knew how to study and think for herself and in her student days one idea possessed her—to ever seek knowledge to be used in the Master's service. Every bit of knowledge gained was immediately consecrated to the work of the Lord. In all the researches of science, theology, and non-Christian religions, where so many faiths are shaken, she never for a moment lost faith in the word of God. Always in her heart was carried the desire to sacrifice self for others, not only those of her own kin but every one who needed sympathy or help. This trait of self-sacrifice came naturally to her, for her mother—God bless her—was the very embodiment of self-sacrifice! In all of her afflictions there was never a word of complaint and we doubt if she ever had an evil thought of any one. We learned many a lesson of patience from Mother Moody."

Miss Moody's life has been one of steady, healthful growth. Timid about speaking at first, she has come to be more and more at ease before an audience which she has a way of captivating. She speaks and writes well and with a marked spirituality. Although in her writing and speaking there is evidence of a deep emotional nature it is under good control. She has the rare gift of keeping silent when silence is best, and her friends have learned to trust her. Her face is strong, sweet, and serious, too grave we have sometimes thought for one so young, but it can light up, and along with other development has come that of the happier side of life. The serious look can give place to a keen appreciation of merriment. We are glad to bear witness to the sincerity of purpose, loyalty in friendship, strength of character, and Christian spirit of this our friend while she is still young and promises to be with us for many years of endeavor and success. We believe with Browning,

"The best is yet to be,
The last of life, for which the first was made;
Our times are in His hands
Who saith, 'A whole I planned,
Youth shows but half; trust God, see all, nor be afraid.'"

REMINISCENCES OF THE WESTERN FIELD AGENT.

BY REV. ELIZABETH MOODY.

VARIED indeed are the scenes of a field worker's life. One day all is beautiful—comfort, congeniality, success. The next is cold and dark and dreary.

The weather may govern the audience and host, but the field agent never! She should be alike indifferent to heat, rain, and cold. All sorts of transportation await her, from Pullman coach to two-wheeled carts; and her traveling companion may be the congenial fellow worker beguiling the weary ride with conversation helpful, or a half-drunken teamster who causes her to lean hard upon the Mighty One for protection; or, perchance, the honest youth who con-

fides to her his convictions that "there ought to be railroads around to all these places so that missionaries and preachers could get to them without bothering any one."

The guest-rooms in store for her also differ widely, from the neat little room up under the rafters, where, through the opening between the logs, the friendly moonbeams enter, to the dark "spare room" with its damp spare bed; or the family apartment where the whole company of from six to nine occupy the same room day and night. As widely different have been the temples used for worship—the beautiful church so quiet and holy, the grove, the tent, the log school-house, and "second floor of the city hall," where rough boards were the seats and a drygoods box covered with old newspapers the pulpit.

Hearers have varied too, from the responsive gentleman who shouted out "that's enough" in response to the statement that Free Baptists of a certain state gave only nine cents per member annually for benevolences, to the audience down south who hastily vacated the church when bidden to "come forward and shake hands with Sister Moody, and make her think you're glad to see her, whether you are or not," thus causing the somewhat disconcerted chairman to exclaim, "Those people did not believe in stretching their consciences did they?"

"What's in a name?" a great man questioned long ago. Had he been living in the last decade of the nineteenth century and borne a name which exacted of him his family record from one to fifteen times each week he would not have questioned thus! One warm June evening I entered a little village nestling among the pine trees of my native state, and on reaching the building where I was to speak found it uncomfortably crowded with an eager throng. As I was rejoicing over the missionary enthusiasm of the village, I was informed that the enterprising paper of the place had published an item stating that "Lizzie Moody, niece of the great evangelist, D. L. Moody, would speak at the F. B. hall" at that hour. Had I been the advertized "niece" I think I should have used the text "What went ye out for to see?" As it was, I spoke on "missions" and one by one the throng lessened. In another state, a lady who had heard me introduced to a Q. M. conference came rushing up to me with the query trembling on her lips, "Any relation to preacher Moody?" So as I've answered this oft-repeated question, again and again, and even then have been reported as being the wife, daughter, niece, and sister, of Northfield's great divine, I have longed to tell Shakespeare that there are volumes in a name.

A meeting in Illinois was about to close. The minister, an anti-mission man, refused to have aught to do with my service, so the other gentleman of the audience, though a stranger, was asked to take the offering; after passing around

the hat he came to the front of the pulpit, turned his hat bottom side-up in order to demonstrate results, and exclaimed, "Guess they're all busted!" The preacher afterward boasted that "Miss Moody received no collection at —." This reminds me of another collection and the following protest: "We need the money at home; if I've got to pay for R. R. tickets and clothes I'll spend the money on myself!"

I've been told that "a mission talk" would "spoil the spirituality of the Q. M. session." Have been anxiously petitioned not to "lecture on missions," but instead to "preach the gospel"! Then when I did preach a real mission "sermon" with much of "gospel" in it, have been told that "'twas only an exhortation," and afterward called the exhorter in that yearly meeting. Have received notes criticising manner of dress and jewelry worn; others containing instructions how to conduct meetings; and others still have reminded me that I was telling people things they already knew "as though they did not take the papers"! Have been given to understand that speaking nearly every day in the week and two or three times on Sunday was not labor, and shown "the absurdity of one getting tired with nothing but that to do" and "such a chance to see the country"!

Good deacons have desired that I should know that "a woman's place was at home caring for the husband and children," but not being blessed with these I could calmly inform the good friend that "according to scriptures" the Master bade the woman "go tell the brethren" and then onward go to be met by Jesus with his divine approval and benediction.

Most of all I prize the work done in the homes, where I met my sisters face to face, and heart communed with heart; where the burdened pastor and puzzled people won true sympathy; where questions of vital import to our work were discussed and prayed over. I am glad, too, for the words of approval and cheer that have been spoken, for the many who have promised to do more for the heathen, for the mission societies organized, the souls saved.

Hillsdale, Mich.

PUNDITA RAMABAI.

BY MRS. M. M. H. HILLS.

IV.

RAMABAI met a kind reception on her arrival in Bombay, where on March 18, 1889, she opened her school; but circumstances compelled her to open it as a secular school. One year from its first opening she had twenty-one pupils, twelve of whom were high-caste widows. Friends in America had pledged her \$10,000 annually, for ten years, and of the sum of \$25,000, required for her institutional building, \$18,000 had been raised, to which \$5,000 more were soon

added. Her school, which was christened Sharada Sadan (abode of wisdom), was soon removed to Poona, a city about an hour's ride by rail from Bombay, it being a more desirable location, where a suitable building with ample grounds had been secured at a moderate rent, until her own school home was ready for occupancy. Considering the difficulties she had had to surmount, she felt that her work so far was a success. She said: "Out of these thirty widows, I have the assurance from their own lips that their coming here saved nearly twenty of them from suicide, starvation, or a life of shame." She still solemnly believed that the child widows, hated and despised as they were, when enlightened by God's grace were to do much towards the redemption of India, and in this faith she worked on persistently and courageously.

But it was not to be expected that all would be serene along her pathway. Sept. 1, 1893, "A great storm," said Ramabai, "burst out against our school, and threatened to annihilate the institution. More than half my pupils were taken away from me. The people of Poona and of other parts of the Bombay Presidency seemed determined that they would never rest till they saw the Sharada Sadan die an ignoble death. But God gave me, at that time of great trouble, three promises,* and did most graciously fulfil them . . . and gave me so many blessings in the shape of girls that there was not room to receive them in our former schoolhouse, so I was obliged to add quite a large wing to our Poona school-building."

During the year 1895 or early 1896, Ramabai attended a series of meetings held in Poona by Dr. Pentecost, and received great spiritual illumination regarding some of the most important scriptural truths, which filled her own soul with gladness. Although she had made no effort to proselyte her widows, unless prayer and the Christ-life she lived before them can be reckoned such, to her very great joy a large number of them had become Christians. These now openly confessed their faith and were baptized with Ramabai and her daughter. "But this event greatly aroused Poona, and for a time it seemed as if the home would be reduced to a ruin. Ramabai called a public meeting to explain why these widows accepted Christ. The streets were filled with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety, she stood up and addressed them. She spoke of the moral and spiritual slavery of the Hindus; . . . their unhappy family life, and the especially miserable lot of their women, and, holding up her Marathi Bible, said: 'I will read to you now what is the reason of all your misery, degradation, and helplessness. It is your separation from the living God!' After reading some passages, she referred to the conversion of the widows, and then said: 'Your view of my actions cannot

* Isa. 54: 17; John 16: 33; Mal. 3: 10.

influence me in the least, nor can your threatenings frighten me. You like to be slaves, I am free! Christ, the Truth, has made me free.' The excitement was tremendous, and the Brahmans only restrained themselves with difficulty, but they heard her to the end in silence, and allowed her to walk uninjured through their ranks to her home. The storm passed away, and the home remained undisturbed—sheltering some sixty women and training them for lives of usefulness."

Early in December, 1896, the India W. C. T. U. opened its annual session in Poona. Ramabai, as a delegate, gave it her powerful influence, and in closing one of her characteristic addresses created great enthusiasm, saying, that though she had hitherto, for want of time, refrained from throwing herself into the W. C. T. U. work, she was now resolved to take it up. Mrs. Dr. J. L. Phillips, at that time president of the India W. C. T. U., has recently written me the following account of her call on Ramabai, just before the opening of the Poona Convention:

"I remember my visit at Pundita Ramabai's home with great delight. She impressed me as no other woman ever did. Her greeting at our carriage door was so genuinely glad and orientally graceful that we were at home before we had stepped upon her pretty grounds. She threw open every corner of her beautiful home with her wonted trustfulness, as though she knew we loved her 'girls' just as she did. She had invited us to dine with her 'family,' but, the invitation having failed to reach us, we went to call and after a brief hour were about to leave when she said so sadly, 'My girls have been preparing dinner all the afternoon—they will be so disappointed. O do stay!' Of course we were delighted to do so, and that dinner was the most deliciously appetizing one I ever had, though there was not a fiber of meat in one of the many courses, cooked and served entirely by her girls, who waited with great eagerness to replenish our large solid brass plates, bright as gold. Our table was about two yards in width and five or six yards in length of the floor of the dining-room. A pretty border of flowers, drawn by the deft fingers of some heart-broken little widow, ran before the front of the table, and different colored powders, sprinkled upon the petals outlined with a pencil, made them very life-like. We sat upon stools one inch high, and managed our feet as best we could. The dining-room joined the kitchen where the cooking utensils were nearly as brightly polished as our plates. Pundita said she never entered the kitchen, lest she should wound the religious feelings of her high-caste girls, who could not have a Christian come in contact with their food.

"The dormitories were beautifully kept, and every pupil had a sardi (dress) fresh from the laundry every day. Pundita's own room was then the place where, morning and night, all who chose came to prayers. Her own lovely

daughter was preparing to go to England to school. Her little kindergarten room was a gem in a setting of roses and lilies. But infinitely beyond everything else was the sweet, Christ-like spirit of the grand woman who had known a widow's lonely portion, and had gathered these little Hindu widows, not only into her home, but into her heart of hearts, so closely that they literally clung to her as she went to and fro. Yes, yes, that visit will never leave me and every thought of Pundita is linked with 'God bless and keep her!' And how marvelously he has! At our Poona convention her speech was the one nobody could forget. There is no person in India who can gather, hold, and electrify a crowd of people as she can with gospel truth and her knowledge of women in India. She suffered much from the hands of high-caste native gentlemen, but she summed it all up, 'O it was just a spiritual tonic.' Pundita is, to me, the woman of women."

HAWAII.

BY MRS. MAY E. MORSE.

FAR away in the southern seas lies a group of islands that have given readers a great deal of interest, not only of late since their annexation to our country, but ever since the glad tidings were carried there by our missionaries.

The first missionary effort was made in the Hawaiian islands in 1820 when a party of American missionaries first unfurled the banner of the cross in that benighted land. Since then many wonderful changes have taken place among the people, both spiritually and intellectually. Surely, if we searched our fair world over for a spot so beautiful in every respect, we would find no place so enticing as this fair little garden in the midst of the vast western ocean.

Many other nations have looked with longing eyes on this "garden of the seas," but it was finally annexed to our country in June, 1897. From what we read I think the intelligent citizens of these islands were rejoiced to know that the stars and stripes were to float over their land, thereby giving to the people a sense of freedom, justice, and a strong government.

Yes, if there is a paradise on earth it is on these islands, for many things that mar the beauty of tropical life in other places are missing here. No poisonous reptile or plant can be found, and the climate is healthfulness itself. Both mountains and lowlands are covered with a luxuriant growth of foliage and flowers. Perhaps in no other place do we find such an abundance and variety of fruit as here. Vast orchards of native apples stretch over miles of country, while everywhere can be seen growing the banana, orange, and pineapple, besides a large variety of other tropical fruits of whose delicious flavor one who has never tasted them can have no conception. Many, I think from personal experience, far surpass the northern fruits. Sugar, rice, and coffee are raised in abundance,

rice being the staple article of food. It is cooked in many ways and some of them not at all palatable to our American taste.

The natural scenery is very beautiful and varied. Sailing into the harbor at Hawaii, one is impressed by the beautiful blending of mountain and seashore. The mingling of the beach and mountain-peaks, covered by a blue mist, the snow-white houses nestling among the palms, and the tall cocoanuts lifting their stately heads above the surrounding scene, impress the memory with a scene that is never to be forgotten. Rainbows are of common occurrence, as sunshine follows the many showers in quick succession. One cannot read "Hawaii, Our New Possessions," by John Musick, without being impressed by the grandeur and sublimity of the volcanoes from the eternal snows of Mauna Loa to Kilauea's fires.

There is one shadow in this earthly paradise that the people of Hawaii do not care to say much about, and that is leprosy. Although a great deal is being done in the sanitary lines, yet there is a great dread of this disease. When the disease develops, the afflicted ones are taken to Molokai, the home of the lepers. Many heart-rending sights are witnessed by those who visit the home twice a year. Never shall I forget the sight of toothless mouths, fingerless hands, and distorted bodies. Many teachers and physicians are nobly sacrificing their lives for these unfortunates. These noble men and women are bright examples of a high ideal in this nineteenth century, when there is so much of an opposite character to embitter men's minds.

The population of these islands is very mixed, fully ten nationalities being represented. There is also a multiplicity of trades among these different people, the Chinese and Japanese being the most ignorant. The Kanakas are very open-hearted, hospitable, and kind, harboring no malice or treachery.

The opportunities for missionary work are varied and great. Although much has been done along that line, yet there still remains plenty of work to do for the Master. Education seems to be in the ascendency, for compulsory education has prevailed under the late republic. All children are educated at the expense of the government, and the boys not only have a classical education, but learn some trade. If these young men would accept the religion of Christ they would be of great use, not only among their own people but among other islands of the western ocean where there is so much need of Christ being uplifted.

As we read about this earthly paradise and know of its need of Christianity, and when we know of other lands that are in deeper darkness spiritually than these islands, shall we not bow before our God and cry like one of old, "Lord, what wilt thou have me to do?" and, having heard the call, reply with glad heart and earnest thought, "Here am I, send me"? Then we will know the joy that comes to those who lead the dear ones out of darkness into his marvelous light.

A MISSIONARY RALLY.

THERE will be a Missionary Rally under the auspices of the Free Baptist Woman's Missionary Society in Hillsdale, Mich., at two o'clock P. M. Wednesday, Sept. 6, conducted by Mrs. M. A. W. Bachelder.

The addresses and papers will be short and interspersed with singing. A good time is expected and everybody is invited. The program will be as follows:

Address of welcome, Mrs. Frances Kies, pres. of Mich. W. M. S.

Response, Mrs. Libbie Cilley Griffin.

Secretary's work, Mrs. Sarah C. G. Avery, Cor. Sec.

Treasurer's work, Miss Laura A. DeMeritte.

Field agent, Rev. Lizzie Moody.

Our children, Mrs. Frances Stewart Mosher.

Systematic giving, Mrs. Jessie P. Myers.

Medical work in missions, Miss Shirley Smith.

The needs of the India field, Mrs. L. M. P. Durgin.

The annual meeting of the society will be held in Portland, Me., in October, according to constitutional requirements.

Per order.

ANNUAL MEETING.

THE annual meeting of the Free Baptist Woman's Missionary Society will be held with the First Free Baptist church, Portland, Me., Oct. 10, 11, 12, 1899.

Tuesday.

2.00 P. M. Board meeting.

Wednesday.

2.00 P. M. Society meeting. Devotional service. Reports and business.

4.15 Sand-map, conducted by Mrs. Nellie Wade Whitcomb.

7.30 Prayer. Music. Addresses of welcome, Rev. L. Malvern and others. Response. President's address. Report of corresponding secretary. Awarding of silver necklet, Miss L. A. DeMeritte.

Thursday.

9.00 A. M. Unfinished business.

10.30 Election of officers.

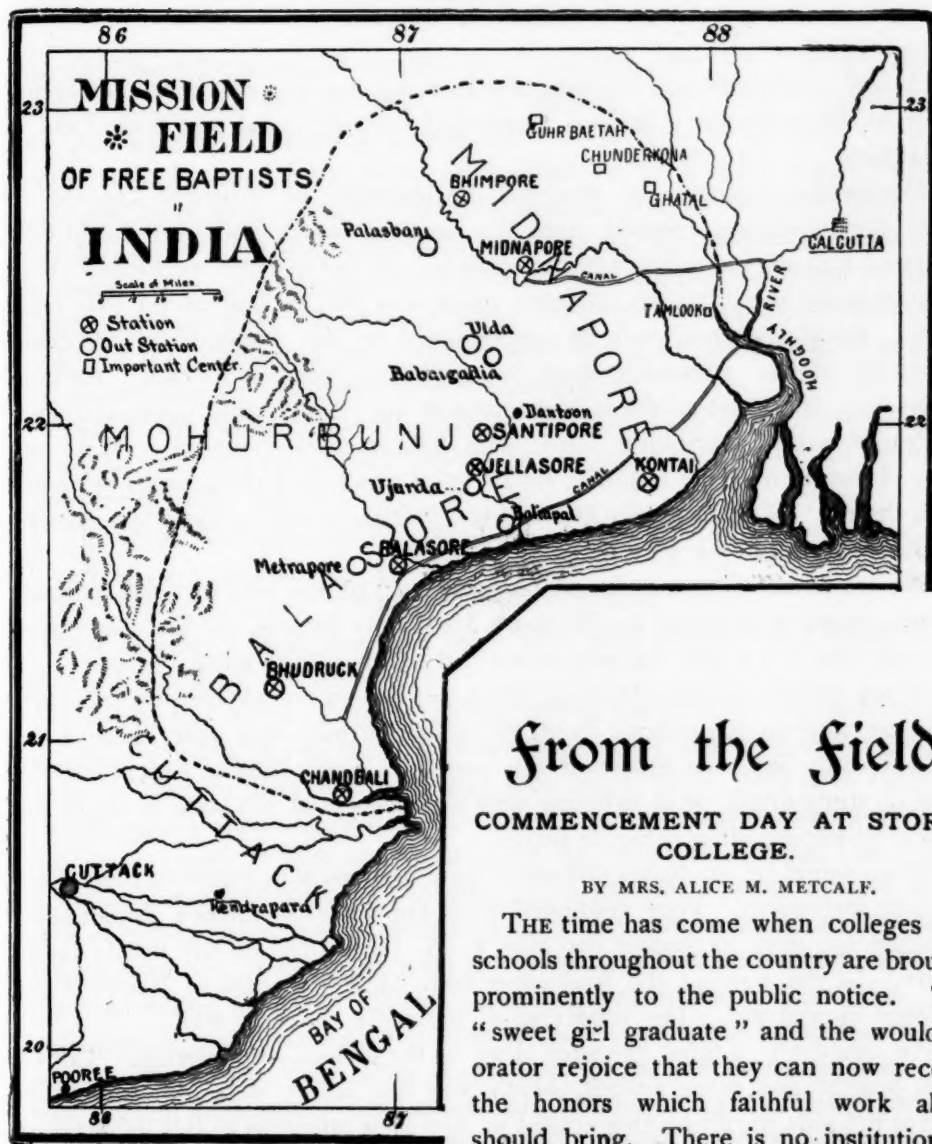
11.30 Noontide prayer, conducted by Mrs. Emily D. Jordan.

12.00 P. M. Prayer. Solo. Mission echoes, conducted by Mrs. A. M. Metcalf. Recitation. Resolutions.

7.30 Praise service. Report of Cradle-roll department, Mrs. E. H. Roberts. Singing by children. Address, "Young People in Mission Work," Mr. E. P. Metcalf. Address, "Training Children in Mission Work," Mrs. J. M. Hooper. Benediction.

A complete program will be found in the September HELPER.

Alice M. Metcalf, *Rec. Sec.*



from the field.

COMMENCEMENT DAY AT STORER COLLEGE.

BY MRS. ALICE M. METCALF.

THE time has come when colleges and schools throughout the country are brought prominently to the public notice. The "sweet girl graduate" and the would be orator rejoice that they can now receive the honors which faithful work alone should bring. There is no institution in the home land of greater interest to

the Woman's Missionary Society than Storer college. Your representative was able this year to attend the meeting of the board of trustees and to be present during Commencement week. As we visit this school, from time to time, it is pleasant to report progress. Gradually the buildings and grounds are becoming more attractive; higher scholarship is demanded and teachers eminently fitted for their positions are employed.

Commencement day brings to their *alma mater* many who are occupying places of trust and responsibility, who are a credit to those who have labored in

their behalf. Ministers and teachers, nurses and home-keepers,¹ bear alike loving tribute to the institution which has broadened their lives and sent them forth to bless others.

Wednesday morning we accepted the invitation of Principal Osgood to attend chapel service. Seated upon the platform, which had been beautifully decorated with the mountain laurel so abundant on the hillsides, we looked about and contrasted the light, airy, pleasant room with that we had visited two years before. Principal Osgood is to be congratulated on the change which has come through his efforts. Commencement day at Storer is peculiar to itself. Early in the morning the gates to the college grounds are thrown wide open, and soon vehicles of every description filled with light-hearted pleasure seekers are scattered about under the beautiful shade trees, which give the campus of Storer such a charm. "Old Kentucky Home" and "Dixie Land," played by a colored band, assured us that we were on southern soil.

We are attracted by a badge of blue-and-gold ribbon, and we think perhaps it is being worn in honor of the Woman's Missionary Society, but feel less elated when told that it is a class badge and not that of our society at all.

At ten o'clock Anthony Hall was filled, to listen to the anniversary exercises. There was no class to graduate in the normal department this year because the course of study has been extended one year. This was done in order that the course of study might be in harmony with high schools of the state in which the pupils of Storer are often called to teach.

Seven would-be graduates delivered their orations with credit to themselves and their instructors. Four graduated from the domestic science department. The diplomas were presented by Miss L. A. DeMeritte in her usual happy manner. In the evening, the trial scene from "The Merchant of Venice" was presented in costume. The rendering of the parts was very fine.

We noted with interest the work done by the girls in carpentering. Tables, cutting-boards, and other articles, which they had made, were on exhibition. Whether the girls should be encouraged to give their attention to this department of industrial work in preference to domestic science is a question, but it is certain that some of the girls at Storer will not be humiliated by being told that "girls can't drive a nail."

Friday afternoon, just as the sun was sinking behind the western skies, the monument erected to the memory of Rev. A. H. Morrell, and which had just been moved into the churchyard, was rededicated. The exercises were conducted by old graduates of the college, and many paid loving tribute to a faithful worker and friend.

Sunday evening a thank-offering service was held in Curtis Memorial church.

Principal Osgood conducted the service. A paper upon the "Origin of the Thank-Offering" was read by Mrs. A. M. Metcalf. Mrs. L. B. Lightner told what the Woman's Missionary Society had been to Storer in the past. A paper by Miss Stella James, "What Storer Has Done for the South," was followed by an address by Miss DeMeritte, "What Education Should Mean to the South," and "General Causes of Thankfulness" by Rev. N. C. Brackett. A collection was taken and announcement made that it would be used for work at Storer college. Monday morning we bade adieu to Storer with best wishes for all the interests of the college and especially for him who after three years of untiring labor retires from the principalship of the institution.

Dear sisters, let us not forget the good work which is being done at Storer and which year by year should grow dearer to every member of the Woman's Missionary Society.

Carolina, R. I.

TREASURER'S NOTES.

THE month of June has been filled with good things, and I hardly know where to begin to tell of them.

I visited the N. H. Yearly Meeting, which was held in Pittsfield. There was a good attendance and the spirit was excellent. The women were especially hopeful in their mission work, and well they might be for they had exceeded even their yearly apportionment of \$1600, and four new auxiliaries were reported. By the way, I wish all new auxiliaries could be reported to me so that I could adorn the Treasurer's Notes with them! The business meeting opened with a season of prayer which should precede all our work. And when should we praise and recognize God more than when our work prospers, for it is his work and there is no lasting prosperity without dependence on him as the Giver of it. The MISSIONARY HELPER claimed much attention, and twenty-three subscribers were pledged. The motto of the F. B. W. M. S. of New Hampshire for the last year of the present century is, "The apportionment fully paid (\$1600) and the MISSIONARY HELPER assignment fully met (600)." Would it not be a good idea for every other state interested in the society to take the same motto? The retiring president, Mrs. E. H. Hall, has had the hearty support of the workers, and her necessary refusal of the office another year was received with regret. The new president, Mrs. M. E. Getchell, was the unanimous choice of the meeting. We missed our home-gone treasurer, Mrs. Keith; the well-known old treasurer, Mrs. Scribner, after some persuasion took her place. Let all bear in mind that the funds contributed in N. H. for the W. M. S. should pass through the hands of Mrs. M. E. Scribner, Gossville, N. H.

The shares in Miss M. Jennie Baker's salary taken for one year, at \$5 each, are as follows: N. Y., Keuka, Miss L. Ball, one share; Me., Bath aux., North St. ch., one share; N. H., Laconia aux., five shares; Ohio, Marion, ladies of F. B. ch., one share; Me., West Falmouth aux., one share; N. H., Dover, Hills H. and F. M. Soc., one share. We hope not only for the continuance of these another year, but that many more will be added. Miss Baker is our domestic science teacher at Storer college, and superintendent of Myrtle Hall. The intermediate A. C. F. Soc. of Hillsdale, Mich., has taken a share in Miss Barnes's salary.

A big "widow's mite" from two ladies in Long Pine, Neb., has been gratefully received, as has a part of "my tenth" from a well-known woman. The first contribution for Miss Shirley Smith from Vermont was received from South Strafford auxiliary. Miss Smith has already heard from Vermont, telling of her adoption. Fittingly her name is Smith. May she worthily follow the one whose mantle has fallen upon her. Vermont is true to her missionaries, and she has had good ones to be true to! "Twenty-seven dollars for foreign work and we have only ten members," is the good showing of a church in Minnesota. A lady in Vermont thus writes: "The prospect for a thank-offering service seemed the darkest this year that it has since we began to observe it; but we came out with the largest collection we ever had. Praise the Lord." Truly we are "to sow beside all waters," and only dependence on God will give the increase.

The thank-offering to date is distributed as follows: Maine, \$294.96; New Hampshire, 265.37; Michigan, \$65.62; Minnesota, \$58.73; Rhode Island, \$55.57; Massachusetts, \$51.03; Vermont, 44.39; New York, \$20.00; Pennsylvania, \$12.00; West Virginia, \$7.35; Kansas, \$6.00; Connecticut, \$5.00; Ohio, \$4.88; Illinois, 4.50; Indiana, 4.00; Iowa, \$1; New Brunswick, \$1; Miscellaneous, \$4. Total, \$905.40. This should be further increased from several sources, and your treasurer hopes before Aug. 31 that we shall be a good deal nearer the offering of last year than at present. The largest reported is from Acton and Milton Mills auxiliary, and amounts to over \$50. Our T. O. is in no way a competitive service but one unto the Lord, otherwise the silver necklet would fall to this auxiliary the coming year. As it is, the necklet will be put into the safe-keeping of the state, during the year beginning Sept. 1, 1899, that shows on Aug. 31 the largest contributions for the year to the W. M. S. in proportion to church membership, and will be awarded at the annual meeting in October, at Portland, Me.

And this reminds me that we are nearing the close of another year, this being my last opportunity to appeal for the work before Aug. 31. What the record will be as compared with last year depends upon receipts in July and

August. We have been kindly cared for by our Heavenly Father another year, but if our receipts this year are as large as they were last, faithful work must be done during the month of August. While N. H. has quite met expectations other states are falling behind. All should know this fact and each ask "Is it I?"

Our Father's willingness to help never seemed more real to your treasurer than to-day. So long as he has a mission for the F. B. W. M. S. to fulfil, he is surely equal to every need—wisdom and material resources are alike in his storehouse. I pray for a consecrated womanhood in our ranks, one that will make real in every-day life, everywhere, that "Faith and works win." We need not spasmodic, anxious, and overworked effort, but steady, cheerful, glad, obedience to God's will, knowing "he will give us no more than we are able to bear." May such work close our year, which will bring the truest results to our treasury and the cause we love.

A strong pull and one all together in Christ's spirit will send us on our way into the year 1900 with blessed assurances of the *all things needful*.

Yours in the work,

LAURA A. DEMERITTE, *Treas.*

WORK IN NOVA SCOTIA.

THE history of foreign mission work in Nova Scotia is marked by no great achievements; it is rather a record of repeated little efforts of faith and love. Some years ago Mrs. Burkholder (Miss Phillips), with her brother, Dr. Phillips, visited Nova Scotia in the interests of the F. M. work. The inspiring words of those devoted workers gave to the women a broadening of thought and warming of heart towards their sisters in India.

In 1875 was organized at Caledonia the Woman's Foreign Mission Society of N. S. Its constitution was modeled on that of the woman's organization in the United States. The conference recognized the society by printing its annual report in its minutes and by giving an afternoon or evening to a missionary meeting conducted "by the sisters." Those meetings were largely attended and always commented upon as being "so interesting." They were thrice blessed; they blessed those who gave and those who took; they developed in women at home faith, hope, love, as well as executive ability and the gift of eloquence.

During this period there was given \$1000, the largest individual gift made at one time; it was the gift of a woman. Several sisters by the payment of \$20 became life members. I know of one young woman who with the first money she earned made herself a life member.

In 1888 it was thought advisable that the General Society and Woman's Board should unite. In holding office there is no question of sex. The annual public meeting, whether by courtesy or conviction I cannot say, is as a rule left

to the management of the women and they are the chief speakers. Money is raised by society fees, donations, and mite-boxes. Some of the ministers preach missionary sermons, then a special collection is taken.

The Yarmouth society sets apart April as foreign mission month; which means there is an invitation given not only to the members but to the church and congregation to put aside one cent a day during that month for foreign missions. At the regular meeting in May this is brought in and the service takes the form of a thank-offering.

In 1893 our first Nova Scotia missionary, Miss Wile, sailed for India. We received such bright reports of her efficiency for the work that it could but be a disappointment when on account of ill health she was obliged to relinquish her labor of love. Since her return she has done splendid service at home in stirring up hearts and minds to their duty; and, if health permit, she will doubtless do a work which can be done only by one who has had personal touch with heathenism.

If there were a roll-call of those who have been readers of the *HELPER* from the first little sad-covered bi-monthly to the present bright, attractive, wide-awake magazine, some N. S. names would respond. It has been a valuable ally in the work.

Doubtless there will be those who on reading this imperfect sketch will say, "I could have told something interesting." Will you kindly send items to the writer? Then next time the editor of the *HELPER* asks her to write about work and workers in N. S., she will have something to say.

Yarmouth, N. S.

EUDORA E. HILTON.

MISSIONARIES OF THE F. B. W. M. S.

INDIA.

Mrs. Dorcas F. Smith (supported by Vt.), supt. of Sinclair Orphanage, Balasore.

[**Miss. Lizzie E. Gaunce**, Supported by New Brunswick, has charge of the Orphanage, at present.]

Miss Harriet P. Phillips (Rhode Island), kindergarten missionary, Balasore.

Miss Jessie J. Scott (Iowa), supt. of the Dorcas Smith Widows' Home, Balasore.

Miss Emilie E. Barnes (children's missionary), lay preacher, Bhudruck.

Mary W. Bachelor. M. D. (Michigan), medical missionary, Midnapore.

Miss Lavina C. Coombs (Maine), superintendent of zenana work, Midnapore.

Miss Ella M. Butts (New Hampshire), teacher in Bible school, Midnapore.

(Besides the missionaries about forty native helpers, including Bible women and zenana teachers, are supported. Money is also appropriated for the work of Mrs. Burkholder at Bhimpore, work of Mrs. Coldren at Chandball, and work at Jellasure.)

AMERICA.

Rev. Lizzie Moody, western field agent, Hillsdale, Mich.

Miss Shirley H. Smith (preparing for medical mission work in India, at the University at Ann Arbor), Hillsdale, Mich.

Mrs. Lura B. Lightner, lady principal of Storer college, Harper's Ferry, W. Va.

Miss M. Jennie Baker, principal of domestic science department, Storer college.

Miss Claire Sands (Cristy fund) teacher of English branches, Storer college.

Miss Ella Smith (Cristy fund) teacher of English branches, Storer college.

Miss Stella James (Cristy fund) teacher of English branches, Storer college.

Miss Virgie Brown (Rhode Island), matron of Myrtle Hall, Storer college.

NOTE.—Any one wishing to assume the support of Bible women, zenana teachers, orphans, or widows, to take shares at \$4 each in the salary of the children's missionary, or at \$5 each in that of the superintendent of domestic science at Storer college, is invited to correspond with the treasurer.

Helps for Monthly Meetings.

TOPICS FOR 1899.

August—Missionary Garden Party.

September—Hawaii.

October—Roll-call and Membership Meeting.

November—Bible Study and Missionary Literature.

December—Christmas : Its Significance to the World.

SEPTEMBER.—HAWAII.

I know not where His islands lift
Their fronded palms in air ;
I only know I cannot drift
Beyond his love and care.—*Whittier.*

SUGGESTIVE PROGRAM.

Singing, "A Mighty Fortress," Gospel Hymns, No. 6, page 1.

Bible reading, "God's Covenant's with His People."

A covenant is a mutual agreement between two or more persons or parties in writing, and under oath and seal, to do, or to refrain from doing, some act or thing. And the "everlasting God, the Lord, the creator of the heavens, and the earth" condescends to enter into covenant with his creatures, the work of his hands. Heb. 6 : 17, 18.

What were the terms of God's covenant with Abraham? Gen. 17 : 4, 7, 9 ; Heb. 6 : 13, 14.

What did God say of Abraham? Gen. 18 : 19.

When God had led his chosen people out from the house of bondage, where did he make a covenant with them? Exod. 19 : 1, 3.

What were its terms on God's part? Exod. 19 : 5, 6.

What did the people promise? Exod. 19 : 8.

Did they keep this covenant? Exod. 32 : 8 ; Num. 14 : 2 ; Jer. 31 : 32.

Under this covenant the whole human family is condemned, for, "there is none that doeth good, no, not one." Atonement must be made for sin, and perfect obedience rendered to the holy law. This was accomplished in Christ Jesus. Gal. 4 : 4, 5 ; Heb. 8 : 6, 7.

What does God promise under this new covenant of grace? Heb. 8 : 10, 11, 12 ; 9 : 11-15.

Read the beautiful benediction. Heb. 13 : 20, 21.

Prayer for deeper consecration in missionary work.

Talk on the latest news from our own field, gleaned from the *HELPER*, *Star*, and *Free Baptist*. Note the experiences of our western field agent, events at Storer college, hints in Treasurer's Notes, growth of the Roll of Honor, work of our Nova Scotia sisters, etc.

Singing, "Pass it On," Gospel Hymns No. 6, page 78.

Describe the geographical position of the Hawaiian Islands, with map or globe.

Reading, "Hawaii," paper by Mrs. Morse in this magazine.

A Hero of Missions in Hawaii. Sketch of life and work of Titus Coan. (Material for this paper may be found in "The Encyclopædia of Missions," or in "Great Missionaries of the Church." The latter is published by T. Y. Crowell & Co., Boston.)

Extracts from "American and Malay in Hawaii," an excellent article in the April number of *The American Monthly Review of Reviews*. (Reference may also be made to pages 259-62 in "A Hundred Years of Missions," if available.)

General questions and comments (10 minutes).

Prayer for the speedy evangelization of the islands of the sea.

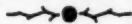
NOTHING is ever done if it is not at some time begun. The time of finishing a thing is not always for us to decide on, but the time of beginning it is in our power to fix. Many a good work, however, waits and waits for a suitable time for its beginning, and therefore its ending never comes. It were better to begin at an inopportune time, and be unable to finish because of unforeseen hindrances, than not even to make a beginning. The opportune time for a beginning is now, when it is evident that there is no time for progress to completion. The beginning at least can be made; it is possible that more than that can be accomplished. More things fail because they are not begun than because they are not completed. To realize this is a secret of accomplishing most.—*S. S. Times*.

WILL CARLETON, in "Advice to Young Poets," says very pertinently, "Treat a hostile criticism as a squirrel does a nut; store it until you have time and patience properly to attend to it; then go at it, and see if it possesses any kernel. appropriate the truth, but throw the shell-fragments of error away and never think of them again."

Please note the publisher's announcement on fourth page of cover, and call the attention of others to it. Will not many lovers of our magazine, who desire its wider usefulness, embrace this opportunity to send the *MISSIONARY HELPER* four months to some one who does not have it, but who might become a regular subscriber if it were thus introduced?

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."



THE STILL HOUR.

GOD'S GUIDING HAND.

IF we believe in Providence—that there is a Hand moving amid all life's affairs, so directing and adjusting them that for each one who loves God good is continually wrought out—we find comfort in the thought that when we fail it is our Father who suffers us not to succeed; that it is He who sets up and bars the gate in the path we sought so eagerly to enter. We may certainly believe this of hindrances which are invincible—inevitableness is clearly God's will for us. We may believe, also, that the true blessing is then in the not having, rather than as we supposed in the having.

Some flowers have poison mingled in their cup of fragrance; to pluck the flower would be to breathe death. The place we tried so hard to win, and which we imagined would have been ideal in its honor and opportunity, would have proved a nest of thorns, with complications and perplexities which would have made our life miserable. The money we hoped to have made would have brought more luxury and ease to us, but we would have lost something of our spiritual earnestness if we had got it. With too many people the growth of worldly possessions is balanced by a corresponding loss of heavenly longings.

Life is oftentimes long enough to allow good men in later years to thank God for what in earlier years they wept over as grievous disappointments and irreparable losses. The ploughshare seems to work hopeless destruction as it cuts its way across the field. But it is not long before it is seen that what seemed ruin is indeed a process in the renewal of life and beauty. By-and-by a golden harvest waves on the field.

We have found a great secret of peace when we have learned to see the hand of God in the withholding of what we sought and in the taking away of our cherished joys as well as in the giving of favors. Job said that it was the Lord that took away his property and his children, and in this belief he rested and sang. We are sure that nothing can be lost in God's hands. When he takes our joys and treasures from us they are safe in his keeping.

"God keeps a niche
In heaven to hold our idols; and albeit
He brake them to our faces and denied
That our close kisses should impair their white,
I know we shall behold them, raised, complete,
The dust swept from their beauty—"

and that after a while he will give them back to us in a way in which we can keep them forever.—*Rev. Dr. J. R. Miller.*

WHO SAVED AZALEA?

AZALEA was so young and so pretty; but to-day there was a look of overwhelming sorrow in the dark eyes. She stood in the deserted school-room, at the west window, but did not notice the beauty of the sunset.

When her teacher approached, she turned with such a sad little smile that the tears sprang to Miss Ellis's eyes.

The girl bent her glossy dark head, and touched the kindly hand laid upon her arm with her lips.

After a moment's silence she said, huskily:

"When the sun sets again they will come for me."

"My child, my child," pleaded Miss Ellis, "don't give up yet. The foreign mail must come to-morrow. Pray God that he may send us help."

The American lady who supported Azalea at the mission school had died, and left her unprovided for. In another year she would have been accepted as a teacher in some of the other schools. But now she must go back to her parents, who would be glad to have her only because an old mandarin had offered many cash for her to be his side-wife.

"Our poor, contemptible daughter shall go to your magnificent house as soon as she returns," they had promised.

Azalea's years with her Christian teachers and companions had taught her the shame and degradation of such a position, and the poor girl's heart was breaking under her sad fate.

Miss Ellis had written to different auxiliaries, and done everything she could to raise the means to keep her, and now could only wait and pray.

Florence Meredith and Lena Lewis walked happily down the street of a busy American city.

"Where are you bound, Florence?"

"I am going down to Hall's to buy one of those pretty braided jackets. There is one that is just a match for my new suit. The price is fifteen dollars. Papa gave me the money for it this noon. Isn't he a dear?"

"Yes, he is, decidedly, but what is the matter with this jacket?"

"O, the sleeves are too big to be in style, and I am going to the convention next week you know. Why are you stopping here?"

"Mrs. Arnold, a returned missionary from China, is to speak to the ladies in our church parlors. Come with me."

"O, I think not, I don't believe I am very much interested in foreign missions. They seem so far off."

"You ought to be, if you are not, so come along. Anybody would think you hadn't heard of telegraph cables."

A sweet, gentle-faced lady was just commencing to speak as they entered.

"Before I begin upon the subject you wished me to discuss, I would like to tell you of a letter I received from Miss Ellis this morning. She is an American missionary in China and is in great distress about a much-loved pupil, who will be obliged to leave at the end of the year, unless we can send fifteen dollars for her support another year."

Then Mrs. Arnold told them all of Azalea's sorrowful story. When she had finished she said, "Will you bow your heads a moment, and ask God to put it into some one's heart to send the sum so sorely needed?"

Florence, at the first mention of the desired amount, felt how much better it would be to save that girl than to wear a pretty wrap, but she hardened her heart and put the thought persistently away, and told herself some one else would be sure to give it. She always gave liberally from her allowance, and no more was required of her; but she knew her excuses were as flimsy as selfish.

When the others bowed their heads in prayer, she did the same; but she could not pray.

She only kept saying, "I can't go and wear this old wrap."

Mrs. Arnold went on with her talk, but Florence did not hear her; at last she muttered, "I just won't do it any way. Now I am going to listen to what that woman is saying."

Suddenly there flashed into her mind the remarks of the society president, made when they appointed her delegate to the State Convention.

"I think," he said, "sometimes we make a mistake and send our most brilliant members to conventions, instead of tried and live Christians; but we have combined the two, for while Miss Meredith is a brilliant and intellectual member, she never forgets our constant aim is to 'lift up—to hold up.'"

"That was what he said," she whispered, "and I have not even tried to be intellectual, I have thought of nothing but my pretty clothes," and her head bowed low in shame and sorrow.

At the close of the talk, a lovely girl came up to Mrs. Arnold and said in a low voice:

"If you please I would like to give you this for Azalea," and she put fifteen dollars in the lady's hand.

"O my dear! my dear! How can I thank you? Come with me to tell the ladies about it."

"O no! I would rather not," said Florence, crimsoning deeply.

"At least tell me your name," entreated the lady.

"Please just say, it's from one who needs praying for," came the answer in almost a whisper.

Azalea, the devoted native teacher in far-away China, always prays for the one who saved her; but she never knows even her name.

But God knows and will not forget.—*Mary S. Hitchcock, in Woman's Missionary Friend.*

Words from Homie Workers.

MAINE.—The ladies' auxiliary, connected with the F. W. B. church of South Portland Heights, held a thank-offering meeting in the vestry of the church, May 23, at 7.30 P. M. The exercises consisted of responsive reading of scripture and prayers, a short address by the pastor, Rev. W. L. Nickerson, upon the subject of thank-offerings, readings, recitations, and songs relating to the subject and missions. The pastor had prepared a blackboard map of the F. B. field in India, and, as each station was pointed out, brief sketches of the different missionaries located there were given by several members of the audience previously selected. The program proved both pleasing and profitable. The collection from the T. O. envelopes amounted to \$16. The society has reason to feel encouraged by the hearty response from members and others to this, its first T. O. meeting. This society is supporting Josoda, a native teacher, and is adding new members to its list.

MAY W. MARRINER, *Sec.*

The W. M. S., of the Parsonsfield Q. M. held its meeting, in connection with the Q. M. at South Parsonsfield, on Wednesday afternoon, June 21. The church was full, several people standing during the exercises. The president, Mrs. E. D. Jordan, wove the different parts of the program together with helpful remarks. Mrs. Victor Morse of Leighton's Corner, N. H., gave a very interesting and suggestive missionary Bible reading. A brief memorial service was held for Miss Jennie W. Haynes, whose beautiful life was of even wider than local influence. Appropriate resolutions were passed, loving tributes paid by the pastor and several of her fellow workers, and two of her favorite poems were read with sympathetic tenderness by Miss Piper. This was followed by exercises and recitations by the children who entered into the spirit of the whole meeting with enthusiasm. A sand-map of Balasore, India, was presented, by Mrs. Nellie Wade Whitcomb, to which the audience gave marked attention. A little girl in costume sang a Bengali hymn, the offering was taken by another girl carrying the "little red box," and the closing prayer was made by Rev. R. L. Howard.

IOWA.—The Spencer W. M. S. observed the annual thank-offering by holding a public meeting in the place of the usual service Sunday morning, May 21. An interesting program was given, consisting of a paper by Mrs. T. O. Comstock on "What We Have To Be Thankful For" followed by readings on the subject, interspersed with good music by the choir. The collection was \$31. We sent \$25.50 to the foreign work and \$5 to Storer college. We also sent \$10 to Miss Scott from the general fund.

MRS. SUSIE M. GOODELL, *Sec.*

SOUTH DAKOTA.—The W. M. S. of the South Dakota Q. M. held its June session at Valley Springs. The report of the two auxiliaries shows only a mem-

bership of twelve, but we are thankful to be able to report that we have raised our apportionment of \$75 with the help of the two mission bands. The Valley Springs band has paid \$4 on Miss Barnes's salary, \$5 on Rev. Mr. Lougher's salary, and sent \$4.50 to the work in Turkey. On Saturday evening Harry S. Myers gave an address on missions which took the hearts of the people by storm. It was plain and to the point, showing the awful condition of the heathen world and the necessity of the work. He showed the effect of the work in heathen countries and the reflex action on churches and individuals. It made us all anxious to do more to hasten the glad day when the gospel shall be preached to every creature. Collection \$4.

ROSINA H. PALMER.

IN AGAZINE NOTES.

"RAMABAI and the Women of India" is an intensely interesting article in the *Missionary Review of the World* for July.

Many valuable suggestions regarding more healthful living appear in the fascinating form of a serial story by Helen Campbell, in the *American Kitchen Magazine*.

The always charming *Table Talk* is crowded with good things in July. Housekeepers and homemakers will find this magazine a timely and continuous helper. Our readers can obtain a sample copy free by addressing Table Talk Pub. Co. Philadelphia.

Among many delightful articles in the July *Cosmopolitan*, one of peculiar interest to women is the reply of Charlotte Perkins Stetson to Prof. Peck's argument in the June number regarding the economic place of woman in the world. One should read both articles, written from a widely divergent point of view, to fully appreciate either.

The July number of *The Atlantic Monthly* is particularly strong in literary articles. "The True American Spirit in Literature," "The Right Approach to English Literature," "The Plot of 'Much Ado about Nothing,'" and the second instalment of the "Letters of Bayard Taylor and Sidney Lanier," each has its peculiar attraction for the lover of literature. Readers of "The Autobiography of a Revolutionist" will find the account of Prince Kropotkin in this number of increasing interest, as well as the chapters of the serial story by Miss Johnston. A group of helpful papers upon sociological subjects has appeared this year in the *Atlantic*. This month, "The Tenement; Curing its Blight," seemingly an almost hopeless subject, is treated hopefully by that authority along such lines, Jacob A. Riis.

Received. Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By Rev. James S. Dennis, D. D. Vol. II., \$2.50. Fleming H. Revell Company, Publishers, New York, 158 Fifth Ave.



Junior Department of Missions

WHY NOT?

A DIALOGUE BETWEEN MADAME EXPERIENCE AND LITTLE MISS TROT.

LITTLE MISS TROT.

To-morrow's the day for the mission band.
I can't remember what heathen land
We have to tell of. I wonder why
I ought to know, as the months go by,
What the topic is for each meeting day.
I just can't do it. That's all I say.

MADAME EXPERIENCE.

Now let me ask you, my Little Miss Trot,
The simplest of questions, Pray why not?
Why shouldn't you keep the topic in mind?
I think you could, if you felt inclined.
Is there any reason why you should not?
I'm afraid you're careless, my Little Miss Trot.

LITTLE MISS TROT.

Well, anyhow, I do not see why
I need to go, as the months go by.
There are plenty of people, much older, too,
Who can do whatever there's need to do;
And why should I have to leave my play,
And go to the band, each meeting day?

MADAME EXPERIENCE.

There are plenty of reasons why you should,
Which I might name, if I only would,
But I'll ask one question, Little Miss Trot;
Now answer me truly, Pray why not?
Why shouldn't you take your own full share,
And why should *you* be excused from care,
When other people the burden bear?
You have had your share of the gospel light;
Why shouldn't you try with all your might
To send it out through the lands of night?
Give me one good reason why you should not,
And perhaps I'll excuse you, my Little Miss Trot.

LITTLE MISS TROT.

When you pin me down so on the spot,
I cannot exactly tell why not.

I only thought, if I must come to it,
That somebody else might just as well do it.

MADAME EXPERIENCE.

But why not *you*, just as well as the rest?
I'm sure the answer is easily guessed.
There is no reason of any kind,
'Tis but an excuse you are trying to find.
An excuse won't do, and my dear Miss Trot,
When the tempter comes with his cunning plot,
And leads you thus idly to question "Why?"
Take my good advice and make quick reply:
"I'll do my duty. Why should I not?"
And you'll be a happy and useful Miss Trot.

—*Julia H. Johnston, in Over Sea and Land.*

MORE BOYS.

Boys—boys—yes, boys everywhere! Swarms of them all about! Small boys and big boys; fat boys and thin boys; shy boys and cheeky boys; brown boys and black boys, and yellow boys too.

"Are there no girls?" says a sad little voice from some one who thinks she is left out in the cold—or left out in the heat, as we should say here. O yes, plenty of girls. But they are generally shy little things, and they run away if you speak to them. Still, some girls at home have brothers, and some of the brothers read *Our Own Magazine*; so somebody, at any rate, I expect, will like to hear about "More Boys."

We are in Gujarat, four hundred miles north of Bombay, and are going to visit an out-station. First we go by train—only fourteen miles, but it is one of those nice country branch-lines where the engine-driver likes to have a chat with his friends at the stations on the way; so an hour has passed before we get out.

A native official of some importance is in the train, and there is a great to-do as we alight at the terminus. The station is thronged with people, and a native band is playing an air which seems to bear some resemblance to "Rule, Britannia." The people shout and "salaam" and adorn him with garlands; and a choir of girls sing a hymn in his honor. He beams and smiles all over his well-oiled face; while I make my way through the crowd and look out for my conveyance.

I find it outside. What is it? A cart of some description, but only large enough to hold one, with the driver sitting on the pole, who drives the pair of bullocks in a skilful way by twisting their tails in various directions and poking their sides with his toes.

"Only four miles of this!" "Must be good for the liver!" "Hope no bones will break!" Such are my reflections whenever my head comes into unusually violent collision with the bamboo roof or sides.

At last it stops. I creep out, satisfy myself that none of my limbs are missing, and salute the missionary and the boys. One, two, three—"Salaam" simultaneously comes with military precision from the two hundred boys all drawn up in line, and all anxious to inspect the new sahib.

Who are these boys? They are all Hindus, and have come in from nine different villages, where they learn their "A B C" in the little mission schools. They know something of Jesus, too, though none of them are professed Christians.

After a cup of tea we have the first meeting. The boys swarm into the little church, and, when that is packed, they swarm around the doors and windows. A hymn is started and there is a roar of sound.

Presently I talk to them; and as I describe Zacchæus, perched up in the tree, and tell the story of the boy who stole the mangoes, they laugh heartily. And when I speak of Jesus the Saviour, who hung upon the cross for them, they listen earnestly—for many of them know that it is true, and although they are heathen still in name there are some who believe in him.

After the meeting we have little chats with them, and find that some can repeat almost all that has been said. But they are getting hungry, as they have had nothing since they left their village ten hours ago; and when their rice is brought they fall to in earnest, and no sound can be heard but the crunching of two hundred pairs of jaws.

When they have filled their little bodies and can hold no more we begin to make preparations for the magic-lantern show. All is ready at last and the church crammed again, making us wish that it was a little bigger and held a little more air. Scripture pictures, which are evidently appreciated, are shown one after another, and the catechist gives some words of explanation. He is a good, earnest man, but unfortunately, like some other people I have met, he is rather long-winded.

A head nods here and another there. One boy rests against the wall, another full length upon the floor. Silently one after another falls back in slumber, till at last, when our good friend winds up and looks round, almost the whole congregation are fast asleep upon the floor.

The next thing is to wake the slumberers—a difficult though amusing task. We give each boy by turns a violent shake, and each slowly opens his eyes, slinks outside, drops down on the bare ground and is soon fast asleep again under the stars.

Next morning they are up with the bird and in the best of spirits, and the din they make is indescribable. After a bit we manage to quiet them, and again there follows a crowded church, and a bright, earnest little meeting.

Then our assembly breaks up, and each squad of boys marches off to its own village, with a hearty "Salaam" as they go past our door.

Yes, heathen still in name they are, and living in heathen homes. But the Saviour of the children looks upon their hearts, and there is no spark of love to him—no desire, however faint, to serve him—that is unnoticed by his eye.—*B. Herklots, in Our Own Magazine.*

A BLESSED SECRET.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—*Christian Work.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for June, 1899.

MAINE.		
Acton and Milton Mills aux. (T. O. \$57.00)	\$62.44	
Auburn Court St. F. B. ch. ladies T. O.	3.67	
Augusta aux. Miss Coombs's salary	5.00	
Augusta Rahdi \$5 T. O.	12.00	
Bowdoinham aux. T. O.	9.42	
Bowdoinham Ridge primary class for Miss Barnes	4.00	
Brunswick 1st S. S. for Miss Barnes	1.00	
Brunswick 1st junior S. S. class for Miss Barnes	1.00	
Charleston aux.	3.50	
Dexter ch. T. O.	4.00	
Dover and Foxcroft ch. T. O.	4.80	
E. Corinth T. O.	7.25	
E. Hebron aux.	4.06	
E. Otisfield col. Q. M.	5.95	
Exeter ch. T. O.	5.00	
Exeter Q. M. aux. T. O.	3.00	
Farmington Q. M. aux. Kherod in S. O.	16.50	
Greene aux. for Miss Coombs	4.00	
Greene aux. for F. M.	3.00	
Greene aux. for H. M.	2.00	
Kittery Point Julia M. Graham dues	1.00	
Lewiston Main St. aux. Mrs. E. R. T. O.	1.00	
Lewiston Main St. aux. Mrs. J. P. R. T. O.	2.00	
Lewiston Pine St. aux. (T. O. \$7.40)	8.40	
Lewiston Pine St. ch. primary dept. S. S. for Miss Barnes	1.20	
Limerick F. B. aux. T. O.	\$7.11	
Littleton Mrs. J. H. Noble	1.00	
Milo aux.	2.00	
No. Lebanon aux. (T. O. \$6.10)	9.10	
(\$5.75 to complete L. M. in Me. W. M. S. of Mrs. W. L. Bradeen \$3.35 on L. M. of Me. Soc. of Mrs. Harriet Butler)		
Pittsfield ch. T. O.	3.00	
Palmyra ch. T. O.	2.20	
Skowhegan Susan Beardman for F. M.	2.00	
So. Monmouth Mrs. M. A. Benner	1.00	
So. Limington aux. for Callie Weeks India on L. M. of Gen. Soc. of Mrs. S. L. Purinton	5.00	
Springfield Q. M. aux. for Miss Coombs	7.00	
Springvale F. B. ch. C. E. Soc. T. O.	2.00	
Sebec Q. M. col.	6.77	
So. Dover Mrs. E. J. Lambert	1.00	
W. Bowdoin aux. for Miss Coombs	7.00	
W. Bowdoin ch. ladies for Miss Coombs	6.50	
W. Bowdoin ch. ladies for gen. work	11.50	
W. Bowdoin child band Miss Barnes's sal.	4.00	
(\$20.35 T. O. from ladies W. Bowdoin ch.)		
W. Paris aux. T. O.	4.37	
NEW HAMPSHIRE.		
Alton Junior A. C. F. for Miss Barnes	1.00	
Alton (T. O. \$16.45)	19.00	
Bow Lake	7.50	

Center Sandwich aux. for F. and H. M. . . .	\$3.50
Concord Curtis Memorial ch.	1.50
Concord Curtis Memorial ch. S. S. interme- diate dept. for Miss Barnes50
Farmington (T. O.)	10.32
Franconia (F. M. \$3 H. M. \$2 Miss Barnes \$1)	6.00
Gonic T. O.	6.00
Gonic sacrifice offering for Ind. Dept.	4.70
Gonic	4.10
Gonic for Alma Seavey in S. O.	6.25
Laconia aux.	9.11
Louden Center T. O.	5.00
Manchester a friend	1.00
Manchester W. M. S.	2.00
Meredith Village (T. O. \$8.65 dues \$8)	16.65
Milton (T. O. \$6 for Ind. Dept.)	12.00
New Durham aux. (\$4.10 T. O.)	9.10
New Durham Q. M. col.	5.13
Rochester (\$8.50 T. O.)	14.50
Somersworth aux. for Miss Butts	20.10
So. Berwick (T. O. \$10.25)	12.25
Strafford Corner	3.00
Walnut Grove	5.00
W. Lebanon for Ind. Dept.	12.00
Wolfboro Q. M.	3.35
T. F. S. for Miss Butts's salary	5.00
T. F. S. for Miss Baker's salary	5.00

VERMONT.

Albany F. B. ch. (T. O.) for Mrs. Smith	6.25
Hardwick ch. T. O.	5.67
Huntington Q. M. W. M. S. for Mrs. Smith	1.46
Huntington Q. M. W. M. S. col. in memory of Mrs. Smith for W. H.	5.00
T. O. box Cummings family box in memory of Mrs. Smith	3.00
So. Strafford aux. for Mrs. Smith	7.40
Wheelock Q. M. col.	5.08
Williamstown aux. T. O.	9.00

MASSACHUSETTS.

Amesbury aux.	2.25
Boston Miss Sarah A. Perkins	5.00
Cambridge aux. for widow in India	6.25
Cambridge Jun. Endeavor Soc. for Miss Barnes	2.00
Cambridge aux. T. O.	7.40
Chelsea Horace Memorial ch. T. O.	7.52

RHODE ISLAND.

Arlington aux. for Ind. Dept.	4.50
Blackstone aux. for Ind. Dept.	6.25
Blackstone aux. T. O.	2.50
Carolina aux. T. O. for Ind. Dept.	6.50
Carolina aux. Ind. Dept.	6.50
Greenville aux. Ind. Dept.	10.00
Greenville aux. (T. O.) Ind. Dept.	16.00
No. Scituate aux. Ind. Dept.	2.50
No. Scituate aux. zenana work	12.50
Olneyville aux. Ind. Dept.25
Olneyville aux. T. O. Ind. Dept.	19.57
Providence Roger Williams ch. Ind. Dept.	25.00
Rhode Island Miss. Soc.	1.00
Taunton aux. Ind. Dept.	6.00
Warwick Central aux.	3.00

CORRECTION.—The \$6.25 credited to Y. P. Soc. of Pittsfield, N. H., in April for S. O. should have been credited for the support of the teacher in the Pittsfield school.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist 'Woman's Missionary Society, a corporation of the state of Maine.

NEW YORK.

Gibson Q. M. for native teacher	\$4.50
New York City Wilson Memorial Mission Bible class for Rabonni	15.00
Poland aux. T. O. (F. M. \$8 H. M. \$7)	15.00
Poland membership fee for F. M.	18.00
W. Oneonta W. M. S. Pulmoni	25.00

PENNSYLVANIA.

Crooked Creek Holiday ch. for Widows' Home	2.00
Lawsville Center Jun. Miss. Band 3 shares Miss Barnes's salary	12.00

OHIO.

Central Ohio W. M. S.	3.07
Marion S. S. birthday col. for Miss Barnes	16.00

INDIANA.

Ridgeville (mission \$5 T. O. \$4)	9.00
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MICHIGAN.

Cass and Berrien Q. M. Dr. Mary Bachelor	2.50
Hillsdale ch. Inter. A. C. F. 1 share Miss Barnes's salary	4.00

WISCONSIN.

Hillsdale Mrs. N. A. Taylor for F. M.	1.00
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MINNESOTA.

Delevan W. M. S. T. O.	11.00
Elmore S. S. for Miss Barnes	1.50
Hennepin Q. M. for F. M.	1.75
Huntley W. M. S. T. O.	23.50
Minneapolis 1st F. B. ch. Miss. Soc. for Storer	10.00
Minnesota Y. M. W. M. S. for gen. work	8.27
Money Creek W. M. S. for F. M. T. O.	12.23
Verona Miss. Soc.	7.00
Winnebago F. B. S. S. for Miss Barnes	4.00
Winnebago Q. M. W. M. S. for F. M.	4.58
Winona F. B. ch. Miss. Soc. for F. M.	13.00

IOWA.

Cedar Valley Q. M. W. M. S. for Miss Scott	4.75
Little Cedar aux. for Miss Scott	4.13
Lincoln aux.	15.00
Lincoln F. B. S. S. for Miss Barnes	4.00
Spencer Junior C. E. for Miss Barnes	4.00
Spencer S. S. for Miss Barnes	3.00
Spencer aux. for Miss Scott	10.00
Spencer aux. for for F. M.	25.50
Wilton a friend of the work for Miss Scott	2.75

KANSAS.

Concordia Mrs. Hattie Ashley for F. M.	1.00
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NEBRASKA.

Widows' Mite for F. M.	10.00
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Total \$971.68

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDYTH R. PORTER, Asst. Treas.